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WHY DO CATHOLICS OPPOSE SPIRITUALISM

BY HUDSON TUTTLE.

The Roman Catholic Church has been opposed to Spiritualism from first to last, but has never before squarely expressed the reason for its antagonism. Father Conway, in his new publication, *The Question Box*, gives authoritative answer of the Paulists.

Because of its doctrines:—

"Spiritism, or the systematic communication with spirits who claim to be departed souls, is merely a new form of necromancy, anathematized by the laws of Moses. * * * The fact of the rapid progress showed the evident weakening of the faith of the various denominations of Protestants who fed it. Its doctrines, learned from spirit manifestations, are given us in detail by leading spiritists like Wallace, Kardec, Crookes, Home, Tuttle, and others.

"It claims to be a religion, although it gives no God to worship, and substitutes in His stead a great crowd of spirits of every grade of intellect and morality. Its external worship is the feverish excitement of the uncanny seance, and its priests chiefly women—mediums." It is almost all the work of the Devil, for although there are fraudulent manifestations, over and above this there are facts that seem to have overwhelming testimony in their favor and point to diabolic agency. Spiritism pretends to be the final perfection of Christianity, although it denies its every dogma and declares that Jesus Christ is not the Son of God but merely one of the higher spirits. Its history has been marked with the greatest immorality, as the Mountain Cave, the Kiantone, the Sacred Order of Unionists, and the Order of Patriarchs amply prove. Some have argued that this was only an abuse, but we say that spiritism is essentially immoral. It has no worship of God, and no eternal sanction of reward and punishment to safe-guard morality. Surely such a teaching is not calculated to curb the evil passions of men's hearts.

"Rightly then does the church warn her children against this irreligious and immoral superstition, which often seems to evidence the power of Satan, and forbids them not only to become mediums, but even to attend the Spiritualistic seances."

We have given the fullest expression of the holy father's presentation of the subject, that a thorough understanding of the position of the Catholic church might be gained. That an anyone capable of answering the question should give the spiritual side so reckless of the truth is amazing.

If religion consists of forms and ceremonies, in the robed priest, holy water and incantations, then Spiritualism is not a religion. If religion is consecration to ideal righteousness, the unselfish doing for others and spiritual excellence, then Spiritualism is the religion of religions.

The Unitarians believe that Christ was a man and not literally the Son of God, and Spiritualists are no more heterodox.

As for immorality, the tree is known by its fruit. There is not today a professed Spiritualist in the prisons of this country. The Paulist Father says that there are 9,000,000 in the United States. The census does not show the religion of criminals. I am informed by an assistant Census official that this was omitted because the criminals were so untruthful that nothing reliable was obtained. Perhaps—and perhaps because the showing was on the

INDEPENDENCE DAY.

BY EVA LONG.

Independence day again is here—

The way it's observed seems rather queer—
We wonder why all these girls and these boys—
Think those noble old Statesmen, enjoy deadly noise;
It seems but a mockery of the true way—

It should be memorized—Independence Day.
Ye girls and ye boys, ye women, ye men,
Go back in the past! Live in the time when
Independence was fought for; ask souls of that day

If they wish it observed in this obtuse way.
The first one to consult would be George Washington.
Where would his mind be on the victory won
And the cause that brought on such sorrow and crime?

Or to merely go out and have a big time.
All ye brothers and sisters, please pause and say:
How would these old Statesmen pass this day?
They were noble, and brave, and true, and good;

And would have their thoughts better understood.
Not their thoughts alone—there were many brave men
Gathered around them in those days when
They struggled and fought for Truth and Right—

Oh! Live in that past for a single night!
Then ask thine own soul how to celebrate,
To honor those heroes so noble and great.
If true to thyself, a deep voice will say:

"You should celebrate in a truthful way.
Teach these boys and these girls of heavenly laws
They must observe to be true to the cause—
To any cause, be it great or small—

Truth must be enacted with one and with all."
This day of all days help thy fellow man—
There's many need aid—Oh, how strange that ye can
Fling Mammon around to destroy and to maim.

We pray thee, think better; find life to sustain
That peace to thy soul, and those Statesmen so grand
May be given, from One who in love doth command.
Though this source to thyself may be unknown,

Thou wilt know when thy soul to those Statesmen hath
flown.
In battles for freedom, all should sign their name;
The scroll should be full—truth, all should proclaim.

Yes, write your names down, be fearless and bold,
As were those heroes in days of old.
Teach all whom ye can, as those Statesmen would,
That they fought and they died in a cause for good.

Records, written in blood, that were left behind,
Prove they fought and they died for the good of mankind.
May their thoughts, or their souls, seek and find a way
To reach souls on earth this Independence Day,

And impress them to celebrate as they should,
In some truthful way—in some cause for good.

wrong side! There can be little difference between the criminal conditions here and in England. In a careful report to Parliament, the number of Roman Catholics in prison in that country was 38,581, of Protestants, 107,012. The Church of England, with other sects has a membership of perhaps twenty million, and the Catholics two million. In proportion to the population, Catholics have almost four times as many criminals as the Protestants and the Spiritualists have none.

Has the history of Spiritualism been marked by immorality? Has it ever subjected, not millions, but a single person to the horrors of the Inquisition? Has it burned a Bruno? Imprisoned a Galileo? Instituted houses of infamy under the name of convents and nunneries? Established an order of priests commanded to live in an abnormal and immoral state of celibacy? Taught a doctrine of the dead enabling the priests to wring wealth from the bereaved to gain pardon for the sins of the departed? Not a single truthful instance of immorality of the advocates of Spiritualism is given by the Holy Father who mendaciously makes the assertion. Of the cases given, they were individual efforts made more than a generation ago and of so little consequence they have been forgotten in the history of the movement. They were not outgrowths of Spiritualism but hallucinations of cranks who exploited their doctrines by

claiming its protection. To bring up these incidents, shows a dire want of material and a vicious inclination to relieve the reader. No one knows better their irreverence and worthlessness than the Holy Father.

"It has no worship of God, and no eternal sanction of reward and punishment to safeguard morality."

Spiritualism leaves the question of God for each and every one to settle for himself. It is a gross misstatement that it "substitutes in His stead a great crowd of spirits." As for rewards and punishments being a safeguard of morality, Spiritualism holds to the unchangeable obligation of doing our duty, and that there is no escaping the consequences by vicarious atonement.

Talk about the moral influence of a religion which teaches that you may do the most heinous crime, robbery, rape, murder, and by confession to a priest as God's representative, obtain full and free pardon! And this Paulist Father when he stands up in defence of such a religion with slanderous defamation of Spiritualism, should blush in shameful consciousness of the deceit and falsehood on his part.

Brother Tuttle might have added that an investigation of the women who are the inmates of houses of prostitution in several of the larger cities were Catholics, or brought up in the Catholic church in the larger proportion of cases. In many instances

they were still communicants of the church. This "Holy Father" (of God knows how many progeny that occupy an unmarked grave in the lower regions of some nunnery) should have his attention called to a little passage about "pulling a beam out of your own eye before taking a mote out of your neighbors' eye." Ed.

Horoscope of the City of Light Assembly for 1903.

The earth is in the sign Capricorn, Helic-centrally, on July 8th, the day of opening. Neptune, the God of the Sea, rules things far away, is the ruling star at that time. This is a good thing for everyone who has anything to do with the camp and its management. It also means much satisfaction and comfort to all who are fortunate enough to visit this, the most beautiful spot on earth.

There will be an abundance of both spiritual and physical comfort for everybody. Many new and surprising manifestations and phenomena will be on tap, and everyone will be happy and delighted. There will be no bad feeling this year, no jangling. Money will flow freely from the hands of the public. Strangers will be very liberal—much amused as well as instructed. There will be a new spirit in the camp this year, figuratively speaking.

Strangers will want to buy cottages and several deals will be made before and after the close of the season. Many very prominent men who are high up in financial and government affairs are due to appear at the camp this year.

The fountain of wisdom and knowledge will flow freely and orators will be inspired again as old. There seems to be practically no limit to the demand and supply for speaking on every subject imaginable but from appearances, politics will stir up the camp somewhat, as many will want to air their opinions in reference to their respective parties.

The financial matters pertaining to the management of the camp this year will not be considered at all, as the management is in the hands of who are more anxious to do good than to make money. They are looking to the future and not to the present.

I am willing to go on record as predicting more than double the number of visitors of former late years. The only cloud on the horizon is some unsatisfactory weather during a part of August; but as everyone will be good-natured this year, it will only have a small effect.

There will be several old people pass away during the season, including one very prominent man. There is also going to be a start made this year in the direction of establishing one or more institutions the nature of which I am not able to tell.

My first horoscope of the camp at Lily Dale was published in 1897, wherein I said it was a woman's camp and should be managed by the women. That it was ordained to be a place of instruction, recuperation and intellectuality. My prophecy has come to pass and I have the old horoscope put away for reference.

RIGHTS OF MAN.

By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

ANSWERS TO CHRISTIAN QUESTIONS by D. M. Bennett. A reply to most of the questions usually asked by a church-member who is told for the first time that the Bible is untrue. Paper, 25 cents.

LEADING IDEAS OF GREAT WORLD FAITHS

BY J. P. COOKE.

Rome, in the third century, was a vortex of splendid vice. Licentiousness was rampant, for earth was controlled by hell. Brazen beastliness strode shameless through the streets whether by night or day. The city arch-bishop Hughes calls "Rome or Hell," and to him the terms were perfectly synonymous, was the ruler of the then-known world.

Thracian prisoners of war were brought as slaves to Rome, there taught to butcher one another in the "Gladitorial Arena"—the Amphitheatre, to "Make a Roman holiday."

How may we form a conception of what that city was? A city of three or four million souls! Let us compare it with the city of New York today. A keen observer has recently given a vivid and faithful picture of New York in a paragraph:

"New York is more cosmopolite today than any other city in the world. It is not American in the sense that Boston and Denver are American. It is German, Swedish, Irish, Russian, Hebrew, French, Italian, Greek, Syrian, negro, yet the speech of the Englishman, the laws of the Englishman, the food and clothes and ways of the Englishman pertain as they do in London. And, if it lacks a trifle of the population to bring it to the rank of London, it is hard to believe that, as a city of business, it holds other than the first place in the world. Its exchanges buy and sell \$200,000,000 in materials and securities in a day. Its real-estate is appraised at a billion and a half. It has the finest hotels and dining rooms in the world. There are no better theatres, except in Paris, and only one there. Its parks and boulevards are beautiful and spacious. Nowhere are bigger and finer shops and better appointed offices. Its railroads reach into territory that the Dutchman never heard of. It sends its goods to the Patagonians and Philistines. It wipes its feet on the products of the looms of Persia, and flaunts on its head the feathers of the bird of paradise. The fruits of the tropics are on its table, and it washes down its meals with the finest vintages of France."

We would compare this epitome of the world as it is today, with the Rome of the early Christian centuries, and give a picture of some one of the early Christian martyrs.

The outward history of Rome for 700 years is one of steady, uninterrupted conquest. In their immediate neighborhood they had beaten all their neighbors in war and had Romanized them, absorbing and using them to conquer more distant nations. They never advanced faster than they could go with safety. They bound the conquered people to themselves by sharing political right as far as safe. They respected the religion and private customs of the conquered, required only obedience to the public laws of Rome, military service and taxes.

By these cautious and generous methods Rome had extended her control over all the countries bordering upon the Mediterranean Sea, which had become a Roman Lake. From that time on Rome made no more conquests, but became more Romanized. The Latin language replaced all the local languages except Greek. Roman life, with all its elegance and luxuries, was carried to the wealthier provinces. The peo-

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THE MORRIS PRATT INSTITUTE.

The question of the advisability of continuing the Morris Pratt Institute is now agitating the Editors and Contributors of the *Progressive Thinker*. How there can be but one opinion on the subject of a Spiritualistic School, is more than we can see. Every system that has ever met with more than a passing success in this world has had some kind of an educational institution in connection with it. Spiritualism has now gotten out of its swaddling clothes and if it is to maintain itself among the respectable isms of the day, it must have a standing in the world and that must be maintained by a class of people who are educated and capable of attracting the best element among the inhabitants of any country.

This is a premise which we defy anyone to successfully controvert.

Every effort in this direction has been small. The fact that the scholarship of the Institute has not been large this year is not an argument against it. Every educational institution in the world has started small and on free students to a certain extent. Anyone who will look up the history of the colleges will be surprised to learn that they were paupers from the beginning. Every educational institution had to be endowed and there has been a series of "angels" who have provided for their wants in every case. That Spiritualists should be expected to have as high regard for their ideas as any others is, or should be, true. If they have, it should be their pride to point to an institution of the kind that the Morris Pratt Institute aims to be.

We are not surprised to read the condemnation of some whom we know are not educated and who would be likely to be effected by an educated ministry; but we are surprised to see the movement condemned by those whom we know have had the benefits of a college education and would be utterly incapable of filling the positions they occupy at the present time had it not been for their education. The writer has regretted that he did not have the benefits of a better education and in his present calling he would be far better fitted if he had it. The same thing applies to all others in the field, as well as in every other field.

There is no question that an education fits anyone to better battle with the vicissitudes of life. The more real education a person has, the more he sees his limitations and the greater amount of knowledge he might have and how little he really knows. The "Man who knows it all" is usually the poorest informed person on the subject of any of his auditors. Those who have an education are aware of it and the would-be "I AM" is relegated to his proper station. It reminds us of a man who visited Paris and gained a smattering of French. He was airing it after he got home and in the party were some who understood Paris and its ways. After he had aired his ignorance awhile, one of the party asked him, "I suppose you indulged in some *pomme de terre* while you were in Paris?" The smart one supposing it was some French indulgence that would not stand public gaze replied, "Oh, no! My wife was with me while I was there and I was very circumspect." We are continually complaining

because the "best class" of Spiritualists do not sustain the local meetings. The reason is plain. We do not give them any food. You would soon change your boarding place if they served you codfish and potatoes every day. It will do for a change, but you want something else to fill in with between spells. It is the same with Spiritualistic meetings.

Deny it as we may the fact remains that we have never made a bid for intelligence and education on our platforms. We have taken anything that presented itself, without any endorsement, and if we got bit by some pretender, that person was made the standard by which the better class were weighed. Every one of our public workers knows this statement to be true.

The great point is that those who have not been in public positions, either as speakers or officers of societies have little or no idea of how the matter stands in its real public aspects. At a N. S. A. Convention the writer took this stand and was opposed by one of the delegates. That delegate, although a fine man and a former judge, made statements that were known to be absurd by every public worker there and it was so stated on the floor by them, but this man still maintained his position without the slightest evidence to back him or any personal experience in the matter.

In the eight years the writer spent on the Spiritualist platform as a public worker, he came in contact with much that if thoroughly understood by the Spiritualists would make a decided change in their attitude on a number of subjects. He has met with many things that emphasize the fact that as an independentism we do not stand so high as many suppose. We pamper to the tastes of the mediocracy and not to the highest classes of society. Not that they are any better, but the higher classes have the standing, influence and money, not to mention any other attributes. Then we say, "Oh, yes, so-and-so is a Spiritualist, but he goes to the Unitarian church." Why does he go there? It is because they have an educated ministry who keep up with the times and give them some thing besides the same old chaff threshed over and over.

Some of our workers have attained an education without schooling. That is an acknowledged fact. But that a large proportion of them have not attained it is also a fact. That a large proportion of those who condemn education and some who are pointed to as shining lights in the field cannot write an article that does not have to be thoroughly re-written and edited is also a fact that every editor of a Spiritualist paper also knows—and would say so if he dared.

THE SUNFLOWER receives articles and letters from the best of them and knows whereof it speaks. And these are the principal opponents of education and educational institutions. To demonstrate this it is only necessary to take up any of the Spiritualist, Freethought, or so-called advanced thought of papers of the day, leave the subject matter out of the question and take up the construction of the language, its relationship, etc., and it will be clearly shown on comparison with the writings in such papers as the *Arena*, *McClure's*, and others, that one is educated, the other not.

We know that these are facts that Spiritualists like to have placed in the background, but like Banquo's ghost "they will not down." They will continually "bob up serenely" until the matter is settled by an educated ministry, or Spiritualism is absorbed into something else that will foster education.

The Morris Pratt School is a step in the right direction. It is not to be expected that it will attain perfection the first year or the first ten years. Colleges have been the result of years of growth and development before they are systematized and do all that is expected of them. In the regular order of things Moses Hull and his assistants are getting just what they might expect—condemnation. There is an old German saying that "Any fool can call names." So anyone can criticize and find fault, but these same fault-finders do not help to push the world along any. They don't give a dollar to become a member and help the school or anything else that is needed, nor do they put their shoulders to the wheel in any way to push the cart of progress. The N. S. A. passed through the same thing. It was condemned, sat down upon, and everything done to it that was possible. Yet it lived.

The Morris Pratt Institute will do the same in all probability.

We would advise Moses Hull, if the Spiritualists do not want this school to open it as a general educational institution. His education and the education of its teachers will be appreciated by some classes of people if it is not by us. The place was given for educational purposes. If the Spiritualists do not want it, there are those who will be exceedingly glad to get it and support and sustain it.

THE TRAGEDY—ITS EFFECTS.

The effects of the recent tragedy in which the King and Queen of Serbia were killed and a new government established is just beginning to have its effect as the enormity of the crime committed begins to make itself manifest.

In the English possessions the condemnation of the act is almost universal. Members of the English Parliament have decided that England cannot consistently maintain diplomatic relations with a government founded on such a crime until it is made plain that the members of the present government were not *crimins participis* in it. Also that they should punish the ringleaders in the assassination.

That this is impossible under the circumstances it is useless to say. There is no doubt that the assassination was planned in the highest sources, and carried out with the sanction, if not with the connivance of all those who are now benefitting by the crime. This being the case, we cannot see how any government that claims to be civilized can maintain diplomatic relations with them.

We advocate every government withdrawing from their country, refusing to patronize them in any way, officially, to simply use the strongest methods of boycott until the crime is admitted and so far as it is possible, atoned for.

It may be said that this is not the right spirit to show towards humanity. Possibly that is true—possibly not. It depends upon your view of the matter.

We do not believe in the persecution of criminals any more than we believe in the divine right of kings. One is equally as much out of place among a civilized people as the other. But there is but one way to punish a nation without resorting to war and that is to sever diplomatic relations which is a disgrace in the eyes of every other nation. The mere fact of bringing a certain staff with a small figure on the top of it in front of a disorderly member of Congress, is nothing. It is the disgrace of it among his fellow men that he is opposed to.

If we continue diplomatic relations with this new régime we say to them that we endorse their action—the next time any crowned head happens to incur the enmity of the leaders of a country, they, too, will kill their ruler, usurp the high places, and will expect the nations to sustain them in it. A concerted action in this case is necessary to the future welfare of every nation.

It is not necessary to remove a ruler by any such means if he becomes obnoxious. In this case they did not even wish to change their form of government—it was to rid themselves of an individual ruler. It is not charged that he did any special act, other than that he had a queen whom the nobles could not control. Queen Draga may have been an adventuress, but if so, she was made it by the actions of Court, and by the rulers and nobles of the country. In favor of both it can be said that they sought the legality of marriage, and that, many of the present rulers of Europe have not sought in their intrigues with the other sex. If intrigues make death permissible, not a crowned head but would as justly get the same treatment.

"Uneasy lies the head that wears a crown." True. And this is an opportunity for them to change the attitude of the nations towards that condition.

As before stated, it is not necessary to commit a crime to change a ruler or a style of government. When the people of Brazil wanted to change to a republican form of government, they did not find it necessary to kill Dom Pedro. Neither was it necessary to cause any special hardship. It might have been possible to have permitted him to live in his country and among his people, but that would have fostered revolution as a certain class of royalists would have fomented it in order to gain personal

power. But the fact remains that it is possible to change a government without the brutalities that were inflicted in this case.

Why was it necessary to throw them out of the window? Then leave them there to suffer for hours? It was the act of savages who were bent on torture—not the killing of a human being. If they intended to make a sure thing of it, it would have been humane to have put an end to the wretched lives at once and not used the weapon of the savage and gloat over a fallen foe.

No! There is no excuse for the diabolical action! Its inhumanity, criminality and greed for personal aggrandizement, which is shown by the promotion of the ringleaders, shows the true status of the case.

Republics should condemn it, and monarchs should stamp their complete disapproval by ostracising the nation or they may be the next. Civilization demands a proper respect for the rights of individuals and rulers today are very little responsible for the acts of government.

What did anarchy gain by the assassination of Wm. McKinley? Only the condemnation of the world. It should be the same in this case.

IMMORTALS IN THE FLESH.

For some time we have seen reference to a society of Immortals in the Flesh. This society claims that by a certain class of living they can attain immortality in the flesh, that is, can live here until they wish to leave, or forever, if they so desire. It is indeed wonderful that the wildest schemes catch the most people. A wildcat mining, oil, or "Miller" scheme, that of the 520% basis, is gobbled up immediately by a certain class of people, notwithstanding that it is a known fact that there is no method of multiplying money so fast—yet the suckers bit so that it was almost impossible to take care of the money as fast as the dupes sent it in. It is the same with these religious schemes.

Dowie has placed himself independent at the expense of his dupes, and his actions in the case of his daughter shows that he considered his cause that brought the dollars more than he considered the life and suffering of his own flesh and blood.

Immortality in the flesh is certainly impossible. It will appear so to any sensible, reasoning being. It is impossible to get any kind of a mechanism that will not wear out, and the human system is no exception to the rule. The claim that by eating you can build up any part is not good. It wears out after a time exactly as a piece of machinery does. You can extend the life of a machine by feeding it plenty of oil and care, but after a time the particles of metal crystallize and break from the constant strain and jar and the human system will wear out if it is cared for ever so good, after it has done about so much work.

It is not diet and care that conduces to long life. With the utmost care the body wears out, while in many cases those who apparently have the least care for themselves attain to ripe old age.

This is especially the case with the foreign element. They violate even the most ordinary rules of life, do not care for themselves in any way, are out in all kinds of weather, eat all of the tabooed articles, drink, in many cases, till they can't stand up, work twelve to eighteen hours a day, and live principally on fat pork. Yet they are the healthiest of people, seldom are sick, frequently go a lifetime without calling a doctor, and finally die from the mere wasting of tissues, because nature has ceased to build up.

We would like to follow the lives of these immortals, and see how they compare with the other people of the world. Perhaps they would live a little longer—we hope so if they work for it—but we think they are subject to the same diseases, the same limitations, as others.

The harm that these things do both in the commercial and social world is that they lead people to follow lines of thought and action that unfit them for the realities of life. This world is far from being a dream. It is the sternest kind of a reality. It is the point at which the people have to meet in every way to conform to the natural requirements and anything that places one in a position outside of the practical things of this world, makes both the person and those with whom they come in contact the worse for it.

Look at the chimerical schemes that have been gotten up in the past

twenty-five years. Many of them have been gotten up by those who had been interested in Spiritualism and Spiritualism has had to stand the brunt of the ideas they have promulgated and the odium of the failures. Impractical heads present ideas that are not based on facts and these ideas are presented to others who have never had the opportunities for investigation. Given a false premise which is used as an assumed scientific basis, a theory that will appeal to all who do not stop to analyze the statement in its entirety, can be made. The more absurd, the more fanatical will its advocates be. This is proven by the history of every religious movement that is based on revelation. If you want Mohammedan fanaticism just raise the flag of the Prophet. If you want fanaticism, just tell a devout and ignorant Christian that his Bible is not all true. In fact, if you want any kind of fanaticism, you have only to touch upon the pet schemes of some religious idea and the more absurd its claims the more fanatical its advocates.

Following the latter day messiahs proves this. The people who believe them to be messiahs are ready to fight for their messiahs, to work their finger nails off of them, to beggar themselves, and all the time the messiah is living in luxury and doubtless laughing in his sleeve at the stupidity of the dupes. Like the magicians of old who, when they passed each other used to pull their mantles over their faces and laugh at each other.

We do not wish to condemn any class of people, but we do want to see common sense prevail in this world. We want to see the people go to work in all practical reforms on a practical basis and make the world better. But we do want common sense to govern—not the fancies and foibles of designing schemers who have no knowledge of the human system, do not know the first principles of its requirements and merely work the public. We do not apply this personally to the Immortals in the Flesh. We apply it to everything in the world. All must be practical.

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By William Hart. 1,306 Questions to the clergy, and for the consideration of others. Cloth 75 cents; paper, 40 cents.

NO BEGINNING;

or The Fundamental Fallacy. By William H. Maple. An exposure of the logic underlying the popular belief in a creation or a first cause and showing how the infallibility of the Pope and other church dogmas have been deducted therefrom. Cloth, 75

OLD TESTAMENT STORIES.

COMICALLY ILLUSTRATED. This book is a compendium of 400 pages of amusing biblical criticism. 200 comically illustrated biblical topics having a picture on one side and the text descriptive of it on the other. It will make you laugh; it will corner the parson; it will give you much light on the origin of the Old Testament. Board cover, \$1; cloth, \$1.50

SELF-CONTRADICTIONS OF THE BIBLE.

144 propositions embodying the most palpable and striking self-contradictions of the Bible, with a summary. Compiled by W. H. Burr. Paper, 15 cents.

THE CHRIST MYTH.

By Elizabeth E. Evans. Showing that the Christian Christ is a composite of earlier messiahs, and is not a historical character. 25 cents

LILY DALE NEWS.

City of Light Assembly at Lily Dale, N. Y. opens July 8th, Closes September 2nd, 1903.
The Best Speakers will be Engaged on the Platform.
The Best Mediums for all Phases of Phenomena will be in attendance.
Hotel accommodations ample. Cottages, Rooms, Boarding Houses and Restaurants at Reasonable Rates.
Four Trains and Four Mails Daily with Specials during the Camp Session.
ISABEL B. BATES, COR. SEC.

The work still goes on and work is being done continually that will conduce to the pleasure and comfort of the visitor. Mrs. Pettengill has gone to Cleveland on business connected with the Assembly and Mrs. Bates took a trip to Mayville, our county seat, on business connected with the change of name of the Association. The change has been allowed by the proper authorities and when the necessary thirty days has expired this will legally be The City of Light Assembly.

The Association office is receiving a coat of white paint and the ticket office the same. The work on the Auditorium has been completed and the bath house is being fixed so that its old patrons will not recognize it. The tubs have been newly painted with enamel paint and the tank has been replaced with a new galvanized iron one, thus securing clean hot water. The finishing touches are being put on the roads, the parks moved, and everything is shipshape. The Pagoda is being put into readiness for the season, the restaurants and hotels are all bustle and preparation, and when July 8th comes, things will be in better shape than is usual on opening days.

We are obliged to announce that we can not fill any more orders for the illustrated camp edition of THE SUNFLOWER. We got out all that we thought would be used, but as people did not send in their orders before the date of publication, as we requested, we supposed that the edition we got out, 5,000, would be sufficient. It proved that we were short in our estimates at least 2,000 copies.

W. F. Jimerson, wife and baby, have arrived and are occupying the Bowers cottage across from the large Bowers cottage on Second street. Mrs. Marlatt is occupying the Pemberton cottage on North street; Mrs. A. B. and May Gunnison are occupying their cottages on North street; Mrs. Buss and daughter of Conneaut, O., are occupying the Phillips cottage on North street; F. A. Smith and Wife who were formerly in charge of the Leolyn have returned and will make this their future home. They expect to occupy and probably purchase the Woods cottage on Third street; Mrs. Liddicoat has arrived for the summer and is occupying her cottage. She is accompanied by her daughter, Mrs. Blanche Smith.

Elmer Joslyn is making some repairs on the Swift cottage on Third street. Miss Ayer, is here as the guest of her aunt, Mrs. M. A. Enches. Clarence Sevel has been engaged as assistant to J. M. Payne, at the railroad station. This shows the appreciation of the railroad company. A few years ago we could hardly get the station opened a few days before camp. Now we have a station all the year around and two men to care for it during the summer. Leonnet-to, Indian doctress, spent a few days on the grounds. Mrs. C. H. Gregory and Mrs. Eastlik were visitors. Mrs. Brookings of Chicago, is here for an extended stay. Mrs. L. C. Hutchinson has arrived and will make this her home. Mr. Hutchinson has been here for some time and has completed the addition to his house on Marion street and put a large veranda around two sides of it.

Ernest Cawcroft, representing the press in this vicinity spent a day on the grounds looking up items for use.

A steel oven has been added to the equipment of the Jackson Cottage. It will be a great aid to them in carling for their guests.

A Campbell, who spent his vacation in his cottage here, returned to his home and business in Atlantic City, N. J.

The Pavilion at Shadyside has so far progressed that a dance is scheduled for Wednesday evening, July 1. There will be a series of dances held there beginning July 7th and continuing until Sept. 11th inclusive, each Tuesday and Friday evening, under the auspices of West's Concert Band.

The grounds at Shadyside will hereafter be known as Lily Dale Park, and the Pavilion as Lily Dale Park Pavilion. Dance tickets, 50c.

The Fourth of July will be celebrated on the grounds by a dance afternoon and evening. The music will be furnished by West's Concert Band. Tickets for afternoon or evening, 50 cents; tickets for both, 75 cents.
The Lake Shore R. R. announce Sunday Excursions to Lily Dale from Buffalo during July and August at one dollar for the round trip. Trains leave Exchange Street Station at 9 a. m., reaching Lily Dale in time for the morning meeting. Return at 6:45 p. m.

The Bath House is open and will soon be completely transformed. The electric lights will be in place this week and the grounds will be lighted the evening of the Fourth.

Mrs. Hannah Sigler has arrived for the season. Mart Champlin is home and will assist at the South Park House during the summer. Fred Albert of Bradford, Pa., spent Sunday with us and expects to return during the season. Prof. Babcock and wife, of Dunkirk, are here preparing their cottage for the season. Mr. and Mrs. F. E. Cooke and son Thomas spent Sunday at T. J. Skidmore's.

The Maplewood is preparing for business. Mrs. Mayer has arrived and Joseph Mayer and wife will arrive this evening with two or three dining room girls. The two chefs are here, also the baker and two of the kitchen girls. C. V. Wildrick has charge of the dining room and Jimmy DeMilt is porter. They will be ready to receive guests July 1st.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Sunday morning the guides of Mr. Grimshaw gave a most interesting lecture upon the subject, "Open Vision." They explained in reference to the physical vision afterwards dwelling at length on the psychic and clairvoyant vision, specifying the three phases, and illustrating one as similar to the X-ray. Clairvoyance. The second, as impressional clairvoyance. The third as a spiritual clairvoyance. His guides manifest a good deal of ability in elucidating the problems of life and the subjects taken up.

The subject of the evening was "The Real Life, and the Magic of Death." It was a masterpiece and the merits of the subject were ably presented by the guides, and explained in a comprehensive way. They gave many points of interest and instruction to the audience and the auditors listened with marked attention. Honor to whom honor is justly due—and these comments are justly the due of those who devote their lives to the advancement of spiritual truth and the guides that animate them.

Mrs. E. L. Cornell, a patron of the SUNFLOWER, met with a sad affliction last week in the transition of her husband who passed to the higher life very suddenly. They had lately taken up their residence in Albany. The remains were brought to Buffalo and services held at the home of her daughter, 180 Franklin street Sunday June 21, at 2.30 p. m.

Mr. Cornell was a man who was held in high regard by all who knew him. He was a man of sterling worth and beloved by his dear ones who are left to mourn his loss of physical presence; but their loss is his gain.

BUFFALO & LILY DALE EXCURSIONS.

During July and August the Lake Shore Railroad will run Excursions each Sunday between Buffalo and Lily Dale at \$1.00 for the round trip. Train leaves Exchange Street Station, Buffalo, at 9 a. m., reaching Lily Dale at 10:37, in time for the morning meeting. Returning, leaves Lily Dale at 6:45 p. m.

Privileges for Travelers.

Certain privileges are given travelers over the Dunkirk, Allegheny Valley & Pittsburgh R. R. this summer, such as stop-overs at Lake Erie Islands, Lily Dale, Niagara Falls, etc., which are explained in a small booklet, copy of which can be had from ticket agents or by writing A. J. Smith, G. P. & T. A., Cleveland, O.

FATHER TOM AND THE POPE;

or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

SMALL COTTAGE FOR RENT.

18 Second Street, Lily Dale; price, for the season, \$25.00. Apply to Lewis, the painter.

Program of the Assembly.

George H. Brooks, Chairman.

JULY.

- 8—Carrie E. S. Twing.
- 9—Elbert Hubbard.
- 10—J. Clegg Wright.
- 11—PIONEER DAY—Carrie E. S. Twing.
- 12—Carrie E. S. Twing; J. Clegg Wright.
- 13—Conference.
- 14—J. Clegg Wright.
- 15—OHIO DAY—Willard J. Hull.
- 16—W. J. Colville.
- 17—Willard J. Hull.
- 18—BUFFALO DAY—Symposium—J. W. Dennis, Chairman.
- 19—Willard J. Hull; W. J. Colville.
- 20—Conference.
- 21—Miss Susie C. Clark.
- 22—NEW YORK STATE DAY—H. W. Richardson, Chairman.
- 23—Miss Susie C. Clark.
- 24—Mrs. Tillie U. Reynolds.
- 25—Miss Susie C. Clark.
- 26—Mrs. Tillie U. Reynolds; F. A. Wiggin.
- 27—Conference.
- 28—F. A. Wiggin.
- 29—PEACE DAY.
- 30—Baba Premanand Bharati.
- 31—DEDICATION DAY—W. J. Colville.

AUGUST.

- 1—Baba Premanand Bharati.
- 2—Rev. Morgan Wood; Francis Edgar Mason.
- 3—Conference.
- 4—Rev. Morgan Wood.
- 5—WOMAN'S CONGRESS—Anna B. Shaw; Susan B. Anthony, Charlotte Perkins Gilman.
- 6—Charlotte Perkins Gilman.
- 7—Anna Shaw.
- 8—Charlotte Perkins Gilman.
- 9—Francis Edgar Mason; Anna Shaw.
- 10—Conference.
- 11—Mrs. Elizabeth Mason.
- 12—LABOR DAY.
- 13—G. H. Brooks.
- 14—W. M. Lockwood.
- 15—Chas. Brodie Patterson.
- 16—Chas. Brodie Patterson; W. M. Lockwood.
- 17—Conference.
- 18—W. M. Lockwood.
- 19—CANADIAN DAY—Miss H. S. Albarus, Chairman; Dr. Austin.
- 20—W. F. Jamieson.
- 21—G. H. Brooks.
- 22—Canal Day.
- 23—H. D. Barrett; Dr. Austin.
- 24—Conference.
- 25—
- 26—N. S. A. DAY—H. D. Barrett.
- 27—
- 28—PENNSYLVANIA DAY—C. L. Stevens, Chairman, Mrs. C. L. Stevens.
- 29—Farmer's Day.
- 30—Will J. Erwood.
- 31—Conference.

SEPTEMBER.

- 1—Will J. Erwood.
- 2—
- TEST MEDIUMS.
- July 8-18, Homer Altemus.
- July 19-25—F. Corden White.
- July 26-Aug. 4, Jennie Leys Edson.
- Aug. 4-12—
- Aug. 12-18—F. Corden White.
- Aug. 19 to end of season, Margaret Gaule.

MUSIC.

Northwestern Band and Orchestra.

A SONG OF THE FIGHT.

BY FREDERIC LAWRENCE KNOWLES.

Fear never won a conquest yet,
Nor overcame a foe;
'Tis courage scales the parapet,
While cowards flee below.

The victory falls to him who fights,
Whose heart with faith is warmed;
Success has fortified the heights,
Her bastions must be stormed.

Then climb, as all earth's conquerors must,
Achievement's stormiest hill,
With inextinguishable trust,
Indomitable will!

Still upward, lad, through cloud and smoke!
The last redoubt will yield.
Your heart must be as staunch as oak
If you would win the field!

And when upon life's bloody slope
You fall, though wounded sore,
Arise! Apply the salve of hope,
And raise your sword once more!

When duty calls, be quick with
"Yes!"—
Aspire, and serve, and pray,
And know no language but success,
No future but today!

The Sunflower one dollar per year.

THE BIBLE.

A new book about the Bible, by John E. Remsburg. 11 chapters on its authenticity; 13 on its credibility; 10 on its morality; with an appendix of unanswerable arguments against the divine, and in favor of the human origin of the Bible. 26 pages of Index, enabling the reader to refer instantly to any authority quoted or argument used by the author. 500 pages of valuable information whether you believe with the author or not. Price, postpaid, \$1.25.

Mediums Who Will Attend the Assembly.

Mediums who will attend the Assembly this season and desire their names to appear in this list, must send name and Phase of Mediumship to this office.

TESTS.

F. Corden White.
Mrs. M. A. Enches.
Mrs. Maria Carpenter.
Mrs. Mina S. Seymour.
Harriet H. Danforth.
Chas. S. Hulbert.
Mrs. L. G. Read.
Mrs. Mary J. Ramsdell.
Mrs. Nellie Warren.
Mrs. E. H. Thompson.
Mrs. Maggie Turner.
Mrs. Estelle F. Baillet.
Wm. A. Arent.
Mrs. Mary A. McFarland.
Mrs. C. D. Grenameyer.
Mrs. H. B. Rymer.
Mrs. M. J. Crilly.
Mrs. M. E. Lane.
Mrs. Addie R. Duff.
Mrs. A. M. Zoller-Lees.
Mrs. J. E. Allen.
Mrs. O. W. Grant.
Mrs. Ida Hilton.
Stuart Scott.
Mrs. J. S. Steele.
Mrs. Bowling.

HEALERS.

S. J. Richardson.
Mrs. A. A. Cawcroft.
Chas. S. Hulbert.
Mrs. E. R. Nugent.
Mrs. M. E. Lane.
Mrs. R. H. Joslyn.
Mrs. Mattie Rector.
Mrs. Marlatt.
Mrs. M. H. Jamieson.

TRUMPET MEDIUMS.

Mrs. Wreidt.
Mrs. J. de Bartholomew.
Frank McKinley.
Maggie Vestal.

FLOWER MEDIUM.

Mrs. Ida Hilton.

MATERIALIZING.

Mrs. N. D. Miller-Wilcox.
Mrs. D. B. Jimerson.

PHYSICAL SEANCES.

P. L. O. A. Keeler.
D. B. Jimerson.
Mr. and Mrs. Hatfield Pettibone.

SLATEWRITING.

A. Normann.
P. L. O. A. Keeler.

PALMISTS.

Harriet H. Danforth.

ASTROLOGERS.

N. H. Eddy.
A. C. C. Pfuhl.
J. N. Larson.
Mrs. M. Mayer.
John Pflegging.
G. W. Baillet.

INDEPENDENT VOICES.

Mrs. Mollie Smith.

SPIRIT PHOTOGRAPHS.

Mr. and Mrs. A. Normann.
W. M. Keeler.

SPIRIT PORTRAITS.

Bangs Sisters.

Were You Born Under a Lucky Star?

Send sex, time and place of birth (hour if possible) with 25 cents and two 2c stamps for trial reading. Life reading, \$1.00 and upwards. Circulars free.

N. H. EDDY,

142 Prospect Ave., Buffalo, N. Y.

HAVING SECURED THE Livery, Dray and Boating Privilege

I take pleasure in informing visitors that they can secure first class livery rigs, or have their own teams properly cared for at the Association Barn. Will meet all trains with dray and deliver baggage promptly.

A Nice Line of Safe Boats.

S. J. RICHARDSON.

AGE OF REASON.

This is one of the greatest books on the Bible that was ever written. It has done more to drive away superstition than any book ever published. Its arguments are unanswerable. It has stood for over one hundred years against all attempts of the clergy to overthrow it, and today they are accepting it in the "higher criticism" the same things Thomas Paine wrote in this work about the year 1793 to 1795. Price, paper, 15 cents; cloth, 50 cents; elegant presentation edition, \$2.00.

F. Corden White,

Trance, Test and Business Medium.

Readings by Mail, \$1 and 3 Stamps.
Permanent Address, Lily Dale, N. Y.

Mrs. Anna Louise Frye

will open a Music Kindergarten at Fair View Cottage July 13th with class lessons Monday Wednesday and Saturday. Mrs. Frye will teach the "Willard System" which requires no piano or practice and advances pupils with wonderful rapidity. The "Willard System" has been used in several of our leading cities and given universal satisfaction, as it affords a great opportunity for children to gain an excellent foundation for the study of music. Terms, twenty lessons \$6.00, including instruction book and manuscript.

FOR SALE.

Cottage and lot No. 11 North St. one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren.

FOR RENT.

FURNISHED ROOMS, SUITABLE FOR MEDIUMS, NEAR AUDITORIUM. Address.

LIZZIE TURNER, Box 53,
Lily Dale, N. Y.

Cottages For Rent.

If you want to rent, buy or sell a cottage on the Camp Grounds, address with stamp.
Mrs. Nellie Warren.
Lily Dale, N. Y.

Witherel Cottage For Rent.

On Melrose Park, central location, 10 rooms, furnished complete. Address,
J. F. WITHEREL, Lily Dale, N. Y.

MRS. ESTELLE FISH BAILLET,

Psychometrist & Business Medium,
Communications from earth friends and spirit life; clairvoyant and Clairvoyant Sittings. Astrological Card Readings. No. 18 Main St., over Sebierts drug store, Fredonia, N. Y.

PHOTOGRAPHER.

Portrait and Landscape.

A Fine Line of Views of the Grounds.

C. D. GRISWOLD,

17 Second Ave., Lily Dale, N. Y.

SHOE AND HARNESS REPAIRING.

A full line of shoe laces, polish, rubber heels, and harness trimmings.

EDWIN ROSS,

3 Third Ave., Lily Dale, N. Y.

HATFIELD PETTIBONE,

Business and Test Medium.

Also Automatic Writings and Clairvoyant Sittings.

We will hold Phenomenal Seances all in the light Wednesday and Saturday evenings.

WANTED—Competent woman or girl for general housework, in private family of adults. Address, Box 253, Lily Dale, N. Y.

Help Wanted For the Season.

Moore Cottage (for address see Adv. in hotel column.) None but first class with good references need apply. One pastry Cook (woman) \$10.00 per week. One Laundry \$7.00 per week. One Girl for dining room and chamber work \$5.00 per week. One Girl to assist. Short hours, for board and season ticket.

RELIGIOUS PHILOSOPHICAL JOURNAL

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Devoted to Occult and Spiritual Philosophy, etc. It has all the prominent Writers. Sample Free.
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One of the Most

SUCCESSFUL HEALERS OF THE AGE

Is now located at his new home,

10 Melrose Park, Lily Dale, N. Y.

Magnetized Flannel Sent by Mail.

METAPHYSICAL.

Conducted by EVIE P. BACH.

SOME PHILOSOPHY.

We wonder and we wonder
What's ahead;
What we'll see and how we'll see it
When we're dead.
If it's worth the while or worthless,
Foul or fair,
And we wonder how we'll know it
When we're there.

We wonder and we ponder
What's to come,
And of all the good about us
We are dumb.
When we all might be enjoying
What is here,
We are guessing if the future's
Full of fear.

We worry and we worry
Over fate,
When we'll answer that conundrum
Soon or late.
What's the good to guess if it be
Smooth or rough?
What's the use? We'll know the
answer
Soon enough.

We wonder and we ponder
In the dark,
And we can't with all our guessing,
Raise a spark.
Let us then enjoy our living
Ere we flit,
And the future, let us make the
Best of it.
—Baltimore American.

TO DARE.

"Courage is a weapon superior to every weapon."

Failures are the result of thoughts not carried out—dreams unacted upon and wishes merely breathed. "To do and to dare" is to confidently court success—timidity and lack of self-confidence are alone to blame for the absence of the millions of additional brilliant successes and achievements which this world might have claimed for posterity. By our deeds we show our character, and by our character we show our deeds; time and time again, has it been proven; that no one reached the high, permanently honorable position in life without some daring the sort of daring that knows not discouragement when you can no longer count on chance, the daring that comes of courage that will conquer all things and gives strength to the body. "He that climbs the tall tree, has won the fight to the fruit." Be bold when you know you are right and when you know you are capable and you will then find that decent boldness will make for you friends; friends who encourage. Providence, fortune and Venus herself came to the assistance of the bold. It helped to concentrate determination, energy, persistence, and patience for Palisot, the great Hungenot potter—it helped Morse to give us his practical telegraph after countless discouragements and long waiting. It helped Cyrus Field to belt the globe with submarine wire and gave Edison the grit with which he written his name high among the immortals.

No man, reader, can be brave if he fears ridicule, disappointment, pain or struggle—and no man can win if he knows not the force and the potent power of will. You must fight within yourself—for "when the fight begins within yourself, there success lives." It shows strength of character, and "character is higher than intellect." Don't let your own thoughts of inability or incapacity—be your own enemy; remember that decision of character will out-distance talent or genius. Remember that strength of character lifted A. J. Cassett from the rodsman's position to the presidency of the Pennsylvania Railroad. Daring took John P. Spooner from a little hall bedroom and meagre fare to the Senate chamber of the United States. The "to do and to dare" principle transferred a country store clerk to a multi-millionaire and merchant prince—Marshall Field, and "what he proudly thought, he nobly dared."

There can be little success where there is timidity or fear of results. Be like the Spartans, who "did not inquire how many the enemy are, but where they are." The world's successes are made up of

courageous; the bold, the strong and the confident; men who had the will-power and determination to lend a deaf ear to the skeptical and pessimistic remarks of decriers.

Think it over—be useful to the world—have a great aim and attend to it—then mix brains with your enthusiasm and go ahead—go on—and on. Go on as Marconi did, who has made new commercial possibilities with wireless telegraphy. "To do and to dare," is what crowns a name with imperishable honor. There is a glorious goal for the youth who will form determination, cultivate self-confidence and courage, plan and perform deeds that the world applauds; deeds that give power and strength to go on—and on—and on to perfection—to prosperity and to posterity.

S. A. D. in *Common Sense*.

"DO IT NOW."

"Many a young man cheats himself with the notion that he has no time to do a certain thing. 'Do it now' is a motto worth remembering. Many minutes and hours are spent in talk and plans to attend to matters and as time goes by, other necessary duties are constantly arising until the mind becomes confused, and as a result very little is accomplished. If the young man who always complains that he has no time, would make it a rule to do one thing at a time and 'do it now' and not delay until tomorrow or the next day, he will find that he is able to accomplish nearly twice as much work if he will but concentrate his efforts and apply himself regularly to his work.

We often hear of some men who can do twice as much work as others do, and yet he is cool and steady and does not make half as much 'fuss' about it as the man who contracts the habit of saying, 'I haven't got time,' and still accomplishes very little.

Look at the successful men of business; do you hear them constantly complaining about lack of time? It is invariably a rule that the young man who makes excuses for his short comings, is usually unwilling to give his employer a little extra time by coming early in the morning and by giving a few extra hours in the evening. Perhaps this indifference is due to having too much time to spend at night with "the boys,"

—Progress.

WORRYING A BAD HABIT.

Worry is a habit that grows very rapidly. The more it is indulged the stronger it becomes. When you discover that you are its victim, just stop and consider: Are you gaining anything from it? If so, what is the gain? Are you losing anything from it, health, strength, cheerfulness, the power of helping others and the opportunity of doing the next best thing at hand? Whatever you do, don't say, "but I can't help it."

—The Hearthstone.

China as a Factor in Commercial Competition.

While China, as a nation, has, until late years, been very conservative and has not favorably looked upon innovations introduced by foreigners, there is a time coming when Chinese labor will have to be reckoned with.

The Chinese workman is competent to learn to operate machinery, he is cheerful and energetic, working many hours a day for the lowest of wages. He eats mainly rice which is abundantly grown in China.

With the introduction of railroads and factories into China, we see the gradual advance of this nation and a falling away from the old, stereotyped notions.

There are thousands of Chinese laborers who are willing, when approached in the proper way, to work industriously in manufacturing various articles of commerce.

When the manufacturing resources of China are opened up, her productions will make a mark in the world's trade.

LEWIS R. HILLIER.

THE SEYMOUR COTTAGE FOR RENT.

Mina S. Seymour, Lily Dale, N. Y.

MAN HIS OWN LAW-GIVER.

BY ARTHUR F. MILTON.

Law, of course, is self-acting, being absolute, immutable, unchangeable. Nature is represented by laws thus qualified. Man is its individualized counterpart, or generally regarded as such. However, he has characteristics or impulses, talents, gifts, or whatever they may be termed, within him, which are laws unto him—being represented by them as nature is by her laws. They are sometimes weak and sometimes strong—passive or active—often requiring effort to enforce them, or some of them, while others are self-acting—manifesting without effort. We take the latter as indicative of perfection—an absoluteness, which appears to be the aim of their reach or unfoldment.

That some have love—humanity, benevolence, charity, generosity or sympathy—that is always manifest and vibrates when occasion warrants without strain, needs not argument for acceptance. That some are as readily inspired to write or speak (according to the specific hold this gift has taken on the possessor; i. e., the best means it has found to express itself—for all are not gifted in oratory) is also a known fact. That some have healing powers and others have clairvoyant powers under the same circumstances is, as yet, only known to the possessors themselves. But the former may serve as evidences for the latter—circumstantially if not absolutely.

We also know that some people, while not very generous from the main spring, are readily touched by suggestion or solicitation, while others are difficult to move—provided they are not restraining themselves in consequence of sensing deception or unworthy purposes in the solicitation.

However, in the first instance it indicates the love principle not yet developed up to the standard of nature's requirements—absolute or moved by its own volition—while in the second instance it tells of much effort or sacrifice still in store for the operator to become a soul individualized—a self-assertive spirit.

Love is generally regarded as the highest virtue or principle, and thus its prominence in all religious or new revelations.

Reason as a positive or self-acting qualification, which may be noted in what is termed inspiration, seems to be more easily acquired than love as a positive virtue. Education, which is now systematically fostered, may be considered the parent of inspiration, for it quickens the mental faculties, which allays the sensual in the same degree that it is indulged.

Now, the practice of benevolence, charity, generosity, etc., has a like effect on the selfish nature of man. If religion would do for the soul or heart what education is doing for the mind—i. e., if the love-principle were as systematically and practically fostered or fostered as reason is, that qualification of the human entity would become as universally self-acting, and the same proportion of selfishness would be allayed as sensualism is by education or mental culture.

What is needed is more soul or heart culture. "Every man for himself and God for us all" has almost become a standard rule of society and in civilization generally. It already exists in the business world as a law and its effects are branching out in every direction. Business may warrant it now; but the debilitated drunkard also needs the evil which robbed him of his moral foundation.

A similar fate that overtakes the latter, may finally overtake the former. Corruption is death, unless reform or revolution opposes.

Self-acting principles or virtues are the laws which have led man from barbarism to civilization. They uphold him as individuals and those worldly factors in which he is represented, or which represent him—whether known as government, religion, schools or business. As he fails in fostering righteousness or justice, in either the factor fails. All swerving from the effort for purity or unselfishness is degeneracy. The law makers gain or lose, enjoy or suffer, as they create—the founders suffering the most in having enforced wrong-doing on the unwilling—a reaction for pain sensed on the same principle that a general good committed is sensed for joy. Man is thus his own law-giver—individually and collectively.

The Sunflower, \$1 a year.

The Leolyn House.



LEOLYN HOUSE PARLOR.

A fine summer home on the bank of one the Cassadaga Lakes. The Lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests. Write for illustrated booklet.

FOR RATES ADDRESS

A. C. WHITE, Manager,

Lily Dale, N. Y.

JACKSON : COTTAGE,

11 Third Avenue,
Lily Dale, N. Y.

Having enlarged the Dining Room, made other improvements and secured competent help we are better prepared than ever before to cater to the comfort of our Patrons.

Good Meals, Good Beds, Large Veranda, Reasonable Rates. For particulars and program, address with stamp.

A. H. Jackson, Proprietor.



RATES, \$8.00 TO \$10.00 PER WEEK.

TABLE BOARD \$6.00 PER WEEK.

MOORE COTTAGE,

Corner Cleveland Avenue and Marion Street,
Facing Lake. Central to all Meetings and
Places of Amusement. * * * * *

Buffalo, N. Y., Office, 17 West Eagle St.

P. O. Box, 38, Lily Dale, N. Y.

GEORGE P. MOORE, Prop.



The South Park House,

J. H. CHAMPLIN, Prop.

NEAR THE AUDITORIUM.

Newly Papered,
Thoroughly Renovated.

RATES:—\$1.00 to \$2.00 per day,
21 meal ticket, \$5.00; 7 dinner
tickets, \$2.00; single meals, 25
to 40c.

The - White - Restaurant - and - Bakery

Newly Furnished, Thoroughly Renovated,
Under New Management, will serve

Regular Meals at Reasonable Rates. Lunches at all Hours.

All Kinds of Baked Goods From Our Own
Ovens, Fresh Every Day.
Ice Cream, Ice Cream Soda, Grape Juice,
Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.

The Iroquois

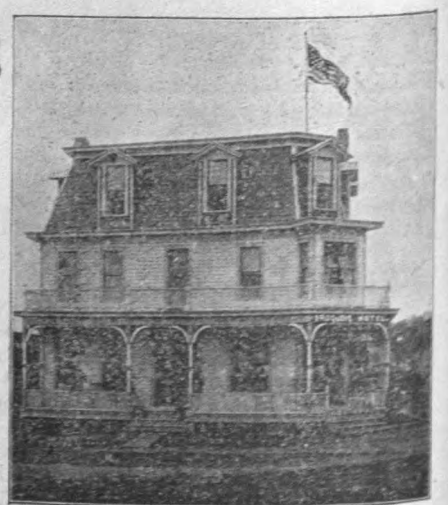
NEAR THE DEPOT.

Licensed Hotel.

Lunches and Dinners
a Specialty.

Also rooms on Assembly Grounds

J. C. SCHEU, Prop.



The Sunflower \$1 a Year in Advance.

JULY 4, 1903.

ST. PETER'S MISTAKE.

St. Peter stood at the Golden Gate,
One Sunday morning of recent date,
And said to Gabriel, lounging near:
"How fearfully few the arrivals here;
How sadly seldom a ticket is seen;
In thirty days I've punched fifteen.
How screeches the gate as it inward
swings—

The keys are a bunch of old, rusty
things.

It 'taint used now, the neglected road
To the realm of bliss will have to be
mowed.

In fact, unless more travelers stop,
I fear we may have to shut up shop."

Now Gabriel knew what the matter
was,

And thinking he'd better explain the
cause,

Remarked: "Let me have a word,
I beg,"

Then changed his weight to the other
leg,

And laid one wing on the picket fence,
And said: "Fact is, that a residence
On earth is made so attractive now,
And cheap and easy as not to allow
Of any temptation to visit heaven,
Such novel joys to mortals are given.
They fly over earth on wings of fire,
And under the seas they talk on a
wire;

And old Broadway is lighter, they say
say,

Than the raidant loft where our
harpers play.

They have no slaves—declare 'tis
wrong—

I don't see how they can get along.
They have one wife—that's overdone
For you and I have nary one.

For the smallest of coin, down there
I'm told,

The poor folks ride in chariots of
gold;

Their phonograph bottled the voice
last year

Of a parson that last week got up
here.

Their commerce measures the planet
et's girth,

And fetches fruit from the ends of
the earth.

While here, no improvements—
methods the same

As years gone by when you and I
came.

The same old grass, the same old
gates.

The same old croon of the same old
mates;

The same old speech to the folks sent
down,

The same old halo, the same old
crown;

The same old sermon, the same old
prayers,

The same old hymns up, the same
old stairs.

All things exactly as they were then,
And will be world without end,
Amen."

"The worst of it, Peter, is this, you
know

That all the inventors have gone
below.

They've taken their traps, tools,
jiggers and things,

Their dynamos, wheels and sprock-
ets and rings;

Their 'graphs and meters and scopes
and phones,"

For measuring molecules, spectra
and tones.

And that with these and machines
in accord.

The lose ones seek their simple re-
ward.

Machines that swift as lightning run,
Machines that paint with the brush
of the sun;

Machines that fly with splendid cars,
Machines that measure and weigh
the stars;

Machines that laugh and talk and
sing,

Machines that are up to everything.
With those to instruct, insist, beguile,
They've fixed up Tophet in first-rate
style.

"Ho! Ho!" said Peter, "My friend,

I guess

If worst comes to worst, that we can
progress;

If those inventors such miracles do,
What hinders our having machinery
too?

For you remember I've often said
That competition's the life of trade.
They've stuffed you and fooled you,
though, about

The sun as an artist, I've no doubt.
And he that tells of talk on a wire,
I venture to guess that man's a liar.
But we might try, with possible gain,
The anesthetics that conquer pain;
A carpet-sweeper in place of the
broom.

A sewing machine and a patent loom.
Electric cars with velvet seats,
A sweeping machine for the golden
streets.

A gas retort for our light and fire,
And an organ back of the harper's
choir.

I'll change my plans and stop today
The first contraption that comes this
way."

A space was gateman Gabriel mute,
Then shifted his weight to the other
foot.

And shading his eyes with his dexter
wing,

Said: "Up the road is coming a
thing—

On a single leg it is hopping along,
Without a bridle, or bit, or thong.
With a double head and a crooked
neck,

And someone adrift on the upper
deck."

That moment the stranger, as silent
as fate,

Dismounted in front of the golden
gate.

He said, "Good Morning," and wiped
his brow,

And added, "I'm really sorry now—
Your way is so narrow and crooked
and bad—

I didn't take a spin on the boulevard.
I hear that all the way down and
back,

They've got a lovely asphaltum
track."

"Good morning," said Peter, "is
that a mill,

Or a curious beast that you rode up
hill?"

The visitor answered, "Don't you
know?

It's a bicycle—popular down below."
"Aha!" good Peter replied, "that's
queer.

We're introducing improvements
here.

This horse is something that should
be tried;

If you like I'll take him and go in-
side."

"You do me proud," said the tourist
grim,

As he thought, "This makes me solid
with him."

And Peter, seizing the handles
straight,

Dragged the thing in and closed the
gate.

They waited and chatted, the two
outside,

And wished they could see the novice
ride.

They heard approving applause and
then

Encouraging cries of "Try it again."
The heavenly choir that sang so low,
Went skipping lively to an allegro.
They heard naught else for an hour
or so,

Then the pearly gate wide open
swung,

And to that hapless bicycle clung
A battered angel, who gave it a shove,
But seemed so lame he could hardly
move.

Two teeth were gone—bruised was
his head—

One ear hung by a single shred—
His wings were ruffled—his legs were
bare

As a piper's—there was grease in his
hair.

He shed no tears, but heaved a sigh,
And cast on the stranger a rueful eye.
Then merely said with a lordly mein:
"You go to hell with your old ma-
chine."

C. K., in Buffalo, N. Y., News.

Possible Origin of a Phrase.

There is an amusing story by Athe-
naeus which suggests the possible ori-
gin of the phrase, "He does not know
enough to come in out of the wet."

According to the entertaining gram-
marian referred to, a town in Greece
under stress of evil circumstances bor-
rowed money from a rich man, who
took as security for the loan a mort-
gage on the handsome portico which
surrounded the market place. He was
not an ungenerous creditor, for when
it rained he caused the town criers to
announce that the citizens had permis-
sion to take refuge under the colon-
nade. Strangers visiting the town who
failed to have the matter properly ex-
plained to them were so impressed by
the extraordinary circumstances that
they spread abroad the report that the
people were so stupid that they had to
be told when to come in out of the wet.

The Kangaroo's Kick.

When a big "old man" kangaroo stiff-
ens his tail and converts it into a sort
of revolving pivot bearing the whole
weight of his body, leaving his tremen-
dously powerful legs free for attack
and defense, everybody who does not
want to be ripped up or thrown in a
heap for a considerable distance will
give the marsupial a wide berth. Only
those who have seen the full grown
kangaroo in his native Australian bush
with his back to a tree, scattering dogs,
bleeding and torn, right and left, can
form any adequate idea of the prodig-
ious strength the animal is capable of
exerting when he finds himself in a
tight corner. Kangaroos are now get-
ting scarce in the southern parts of
Australia, but they are still pretty nu-
merous in the thinly populated north.

The Harvest Moon.

It so happens that the position of the
moon is such that the full moon pre-
ceding the autumnal equinox for sev-
eral successive nights in the latitude
of London rises only nine or ten min-
utes later each succeeding evening.
This phenomenon is called the "harvest
moon" from a notion that it is a provi-
sion of all wise Providence calculated
to enable the husbandman to take care
of his grain at night if there is so much
of it that it cannot be handled during
daylight.

Renamed It.

"Yes," remarked the thin chap, "he
told me to name my own salary."
"Well," replied the fat one, "that
was very liberal of him, I should
think."

"It was so," retorted the thin one
sadly, "but he didn't seem to take to
the name. He changed it, and now
I'm getting wages only."—Cincinnati
Commercial Tribune.

The Father's Idea.

Daughter—Papa, mamma says birth-
day gifts are luxuries, but I say they
are necessities. Now, what do you say
they are?

Father—I? Oh, I say they are nul-
lances.

The Charge.

Judge—Officer, what is this prisoner
charged with?

Officer—Electricity, your honor. I
caught him stealing trolley wire.—Phila-
delphia Telegraph.

The Difference.

"So that distinguished looking lady is
your wife, eh?"

"No. I'm that distinguished looking
lady's husband."

Uncle Reuben says, "Silence may not
allus be wisdom, but if yo' don't say
nuffin' yo' can't be called a fule fur it."
—Detroit Free Press.

Books on Sale at the N. S. A. Office.

The following valuable books are
on sale at the N. S. A. Office. These
books have been contributed by the
authors to the National Association
to aid it in its good work, with per-
mission to sell them at the reduced
prices quoted. Each book has pecu-
liar merits of its own, and all should
be in every home.

Occult Physician, Medical, Mrs. Matherson	\$1.00
'Lisbeth, Fiction, Mrs. C. E. S. Twing	.90
God's Smiles, Fiction, Maggie Olive Jordan	1.00
Wedding Chimes, For Wedding Ceremonies,	
D. P. Hughes	.50
Leaflets of Truth, Karl	.30
Whither the Wind Bloweth, Verner	.30
Violets, Poems, Straub	.10
Three Jubilee Lectures, Peckles	.25
Longley's Beautiful Songs, words and music,	
two volumes in one cover	.15
A fine picture card of N. S. A. Headquarters	.10

Any of the above is a rare bargain
at the price and will be sent postpaid.

M. T. LONGLEY, Sec.

600 Penn ave., Washington, D. C.

Do You Need Spectacles?

If so try Poole's Perfected Melted Pebble Lens and
his Clairvoyant method of fitting the eyes. Please
write for illustrated circulars, showing styles and prices,
also full instruction how to obtain a perfect fit by mail.
Address,

B. F. POOLE.

43 Evanston Ave., Chicago Ill.

The right word is always a power.
—George Eliot.

An Astonishing Offer.

Send three two-cent stamps, lock
of hair, age, name and the leading
symptom, and your disease will be
diagnosed free by spirit power.
MRS. DR. DOBSON-BARKER,
Box 132, San Jose, Cal.

THE MAPLEWOOD.



Thoroughly Renovated. Newly Papered and Painted.
New Management.

The Maplewood, (formerly the Grand Hotel) will be opened to the public July 1. Having been
thoroughly overhauled and put into first class condition, it will be better prepared than ever be-
fore to give ENTIRE SATISFACTION to its guests.
If good meals, obliging assistants, and a desire to please will win, you will make no mistake if
you stop at the Maplewood.
For information and reservation of rooms, address,

LEO MANGER, Proprietor,

Lily Dale, N. Y.

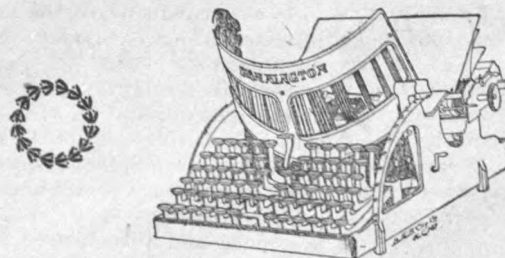


THE TODD HOUSE.

Owing to the recent death of Caleb L. Todd, his late residence will
be sold. It consists of the property known as the Todd House, or Lily
Dale Sanitarium, including a large brick house, frame barn, twenty-
three acres of land, with rose bushes and other shrubbery, apple, pear
and plum trees; running spring water piped to all floors of the house;
modern conveniences. Has about thirty rods of lake frontage and over-
looks the Assembly Grounds and three of the lakes. Is about forty
rods from the Assembly entrance. Will be sold with all or part of the
land. For particulars, address

H. F. TODD, Lily Dale, N. Y.

A GREAT INVENTION.



THE BENNINGTON.

A WORD-WRITING TYPEWRITER.

Destined to make back numbers of existing typewriters.
Has five new and valuable features of merit, any one of
which would make a superior machine.

No larger than existing typewriters.
We are now offering a limited amount of stock to invest-
ors at the par value of one dollar. As soon as we have sold
enough to complete equipment, manufacture, advertise and
sell our machine, no more will be offered at any price.

We want a few good men for active official positions,
who will invest with us.

If you wish to make a Choice Investment with good pros-
pects of 40 to 60 per cent profit, carrying with it first
right and preference to a good position, write us for pros-
pectus.

Capital Stock, \$1,500,000.

Shares, \$1.00

The Bennington Typewriter Co.,

304-5 Lyceum Bldg.

91-116

Kansas City, Mo., U. S. A.

Shady Side
Family Hotel.

All Modern Improvements.
Beautifully Situated on the Lake.
One minute walk from the station

\$1.50 Per Day and Upward.

Breakfast and supper 25c.
Dinner 35c; 21 meal tick-
ets \$5.00; Board and room,
\$7.00 per week and up-
ward.

MRS. E. DENSMORE, Prop.

Lily Dale, N. Y.



JULY 4, 1903.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication, not necessarily for publication, but as a guarantee of good faith. "Correspondents" or "subscribers" give us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of papers as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

MARRIED—On Monday, June 5th, at Philadelphia, by Rev. Hatfield Pettibone, Franklin W. Wandliss and Fannie Read, both of Philadelphia.

The nine year old son of William Schroeder of Westfield, N. Y., died as a result of vaccination. About a week after he was vaccinated he slowly developed general dropsy, and was bloated to nearly twice his natural size. The attending physician gradually got the better of the dropsy when the child developed septic peritonitis and acute inflammation of the kidneys, from which he died. "How long, O Lord, how long" will the "dear people" allow doctors to force a poison into their systems to pollute their blood at so much a vaccine.

Frank T. Ripley is engaged from July 16th to September 1st at the Chesterfield, Ind., camp. He is now making engagements for the coming fall and winter to lecture and give tests. Address him until July 14th at 404 E. 4th street, Newport, Ky., after that at Chesterfield, Ind.

Frank N. Foster, spirit photographer, is now at Grand Rapids, Mich. he will be at Reed's Lake camp during July and at Chesterfield, Ind., during that camp. He will return to Chicago for the winter.

Mrs. Addie Cooper writes from Syracuse, N. Y.: "Services were held at Snow's Hall with Mrs. Binning as speaker and Mrs. Garner as message bearer. Her development is improving very fast. She gave full names that were readily recognized. There was a good attendance. Next Sunday we expect to be honored by the presence of Rev. Victor Wyldes, of Toronto, and we are looking forward to a literary feast."

D. Feast writes from Baltimore: "Dr. N. S. Ravlin, pastor of the First Spiritual Church, spoke at 11 a. m. Sunday, June 21st, on the "Brothers and Sisters of Jesus." After reading Matt. xiii. 54-58 he spoke of Jude, the brother of Jesus. This Jude was not to be confounded with Judas Iscariot. Jesus had brothers and sisters who were not specially mentioned in the scriptures. The doctor contended that the atonement doctrine, the foundation of orthodox, was founded on a dream; that Jesus was nowhere called the Son of God, but the Son of Man; that Jesus did not teach the atonement doctrine, but it was taught by his followers. During the interval of from twelve to thirty years of age, the scriptures are silent regarding the whereabouts of Jesus, his works, etc. The church will close for the summer with the last service Sunday, 8 p. m. and will reopen first Sunday in September, at which time a Lyceum will be formed. Since opening the new church the attendance has been quite satisfactory and all have felt much encouraged. The pastor will continue his classes in "Suggestive Therapeutics" during his vacation. The Ladies' Auxiliary of the Church was organized May 11, and elected the following officers: President, Mrs. F. Galoway; vice president, Mrs. H. Johnson; treasurer, Mrs. H. Scharfetter. They held their first strawberry festival in the Sunday School room June 3. It was a decided success. Over 500 tickets were sold. The room was crowded. Vocal and instrumental music was given the delighted audience. Everybody voted the affair a success in every way."

BOCE DIABOLUS. This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

GIRLS AS WAGE EARNERS.

Elizabeth Craig Does Not Agree With Us on the Question.

The last issue of THE SUNFLOWER is "chock full of good things." The article on Lyceum work especially appeals to me as a worker in Spiritualism. I have watched with interest the work done here in that line. I was a Sunday School scholar and afterwards a worker and teacher and see where the church is right in holding their children to "the faith." We as Spiritualists do not want to hold them to any faith, but faith in themselves; but a knowledge which Spiritualism can give to the awakening intellect of the child, which is a fit foundation for spiritual illumination, as their little bodies develop and brain expands, until the trinity reaches an at-one-ment with life as it proceeds in its revolution of time, proving we are as much spirit in this world as when we reach the higher vibration of the spirit realm.

I am known to my associates as a Woman's woman—call it equal rights or by whatever name you wish. I see you let the old Adam idea prevail in your views, and are therefore inclined to blame the women for the wrong condition of affairs but I am going to place it where I think it belongs.

You know we have been told that one woman brought all the evil into the world—the greatest of which is called death, but we know, as Spiritualists it is the greatest blessing. Now take from the mind all fear of death and you have removed the fear of all fears. It is also said that "love of money is the root of all evil," not money, but the love of it, so it is not death but the fear of it.

I am going to do a little tracing backward here to prove a fact: It is said that Eve tempted Adam; who tempted Eve? Why, Satan, who is said to be a he. Who allowed Satan to tempt Eve? It was God, who according to teaching is a great big he. Now who do you think is to blame (if any blame there be) for the trouble? Is it a he or a she? Now let us look at some facts in the commercial world. Who is to blame for women working so cheaply? I say it is the man who employs them. In their commercial greed to save a dollar if they can get a woman cheaper than a man they will hire her. I advise women to take a stand not to work for less than her brother man. But they are intimidated by the stronger sex, (so said) and they are afraid if they do they will not get the place.

And why do the fathers of the girls let them work for the pittance that many of them do? It actually makes my eyes fill with tears of pity when I see in the large department stores here the little girls running their little legs off for one dollar and twenty-five cents a week. The people of the North condemn the slavery of the South when it existed. You have conditions just as bad, or worse, because they are white, our very own race. Those little girls, and big ones, too, are ordered about, fined and reprimanded by the head men of the departments equal to our overseers of the Southern plantations, although they do not lash them with the whip. But the lash of the tongue and look of the eye is as bad for the timid, sensitive little soul, who should be out in nature's sunshine and fresh air to strengthen their little bodies and improve their minds with intellectual training.

Men are said to be our defenders and protectors. Are they? When they will allow this condition of affairs? I agree with you most perfectly that it is the woman who wants "pin money" who stand in the way of her sisters and brothers who need to work for bread. But why do the fathers, husbands, and brothers allow them to do so? Why not supply them with all this money so they will not have to go outside of home for it? Why do men try to make beggars of women? If we are revolting against this, having the same instinct by nature as man to be free and independent, we do not want to humiliate ourselves by begging from our husbands, fathers and brothers for every cent we want, therefore we prefer to work for it. Does a husband ever consult his wife about his expenditure of money? Why should she be compelled to ask him for every cent she handles?

Why not trust her as she is compelled to trust him. But if I continue in this strain I will run into political or woman's rights or something out of woman's sphere. So I must close and sign

myself a Lone Star Texan Woman, and true blue Spiritualist.

ELIZABETH CRAIG.

We are not prepared to take up every detail of the criticism as it would require more space than can be devoted to it. In short, our position is not really assailed. We never denied that woman had rights. We do not deny that she should receive the same pay that her brother does when she does the same work. We say she should. But that does not give it to her. We presented a condition that exists not a theory of what should be. One reason why the "husbands, fathers and brothers do not give their women more money" is on account of the earning power of the men has been reduced by female competition. That has reduced the earning power and men now fear that they will be unable to support a family with the luxuries that modern demands make on them and they do not marry, thus throwing a lot of women into the commercial market who have got to get their living in some way. Unfortunately the conditions changing did not change human nature and the results are bad. We do not think our critic will deny this as a fact—however much she, as well as us, regret it and know that theoretically it should be different.

If there were two stores, one paying more wages to these little girls and the other less, and the first one charging a few cents more for their goods on account of it, we are afraid all of the critics would patronize the lowest price store. Remember, ye bargain hunters, that the greatest expense connected with any goods is labor. It costs probably 75% of the entire cost of the goods.

When you get "such a bargain" just remember that someone had to do that work for just so much less than they should have received as you got a bargain on it.

Women are continually making the claim that husbands do not consult them about the expenditure of money. Conditions vary on this. Men, or the majority of men, do consult their wives on the expenditures of money on matters they are interested in. In business matters they do not. It is because it is "out of their sphere" and they do not understand the matters. The one who has the handling of the business does understand it. Other men who were not conversant to the business would not understand it any better. So he is obliged to use his personal judgment in the matter. But do wives consult their husbands as to how they shall have their dresses made? Outside of the amount of money the husband can afford to let them have for that purpose? We think if men attempted it they would get such a "set ting down" as they would not forget for some time in the majority of cases.

It is not necessary to make the women beggars. But do the majority take into consideration the ability of the men to supply them? Do they take it for granted that their husbands have not always got the money to spare to give them as they want it? Do they consider the business bills that have to be met when they want money for any purpose? The majority of men spend very little money on themselves. For personal adornment and things not absolute necessities. They are obliged to do this in most cases. When they have money ninety-nine men out of every hundred are glad to give it to their women relatives to use in any legitimate manner; but unfortunately the women do not seem to appreciate this fact in the larger proportion of cases.

But this is also going into other conditions. The fact remains that the conditions are as stated in the editorial referred to when it comes to conditions and not theories.

As to the old Adam story, that is a chestnut. No one takes any stock in it today.—Ed.

Fourth of July Rates—D., A. V. & P. R. R.
Account Fourth of July the Dunkirk, Allegheny Valley & Pittsburgh R. R. will sell tickets at greatly reduced rates, good returning until the 6th inclusive. These tickets will be sold also to points on a number of connecting lines within 200 miles from selling station. Particulars from agents.

MYTHOLOGY WORK WANTED.

Wanted—A copy of Abbé Benare's work on Mythology. Give condition and price. Address, Mythology, Care Sunflower Pub. Co., Lily Dale, N. Y.

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book more for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

LIZZIE DOTEN'S POEMS.

These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetical, but they have some thought back of them that causes them to appeal more directly to the reader than the average poem. Such gems as "Peter McGuire," or Nature and Grace" "St. Peter at the Gate," and others in the books are well worth the price of the volume. There are two volumes: Poems of Progress, and Poems from the Inner Life." Price, each volume, \$1.00

THE VOICES

by Warren Sumner Barlow, is a volume of verse that takes up the different voices of the individual and his surroundings. The Voice of Nature, Voice of a Pebble, Voice of Superstition, etc., is each given a place in the economy of Nature and the combination makes a neat book of 226 pages. Sixteenth edition, with steel plate portrait of the author, cloth, \$1.00

WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

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LEADING IDEAS OF GREAT WORLD FAITHS

(Continued From First Page.)

ple of all this vast territory are spoken of as Romans.

We shall now see from a first-hand testimony, so to speak, what it meant, yes, what it cost, to declare "for Christ" the Redeemer, amid all the riot of luxury and woe that helped to make up the life of Rome.

There had arisen in the minds of the people of the great centres of the Empire a feeling of bitter hatred to the sect of Christians. They had been overlooked at first. Rome was not hostile to religionists, "setters forth of strange gods," but this sect was earnest, knew no compromise, and the question was, "Which should live?" Christian teachers claimed a religion from God, by way of the medium, the man Jesus. The Romans philosopher held that they had a purer code of ethics in their divine philosophy. They could not believe the grand Cosmos to be the Body of God—and this one God, as taught by Jesus, to be the One Great Positive and Controlling Will above and yet guiding all creations through Nature.

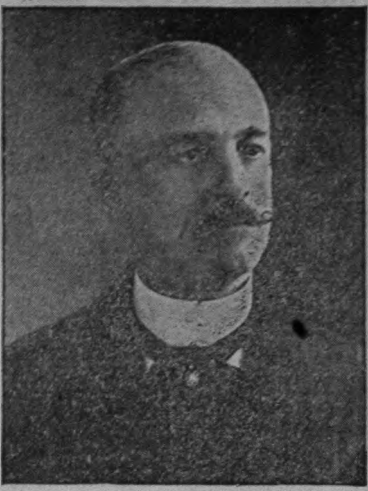
The vulgar mind was full of prejudices, inspired by stories of Christian myseries. While persecuted, this sect worshipped in the vaults of the Catacombs, in caves, or such hiding places as they could find, holding "love-feasts," or "the Lord's supper." These mad zealots said that the world was soon to be burned up, and this created an indifference to life and its pursuits. There was, of course, no worth in wealth and the crown of martyrdom was sought for as the highest honor; as those who suffered, entered into the paradise of God and were crowned with the Light of Life and Glory.

They could echo the wisdom of Socrates, who said: "He is richest who is content with the least, for content is the wealth of nature." In this world it is not what we take up, but what we give up that makes us rich in spirituality.

This spirit of a martyr says, "I was converted by a lovely boy whom my husband brought home to me from the slave market, as a gift. He was about fifteen years old, his face beamed with gentleness and goodness. He stood with the other servants and was most happy near me; he was artless, diligent, dutiful, and exact in every duty. His face shone with that serenity of soul that I loved to gaze upon. My husband, too, felt this silent influence of the boy, Julius. One day we asked him of his parents, and his education; he told us he was born a slave and reared in his master's family as companion to his only son. The master and son had suffered as Christians and he, brought to the Forum, was sold by their relatives. My husband inquired as to Christ and His disciples, and the philosophy which made Julius so serenely happy.

"Julius was glad to tell us all he knew. It was wonderful how well he could repeat the gospels and epistles. Never owning a copy he had committed to memory most of Luke and John, and portions of Paul's Epistles. We delighted in his recitations for their singular beauty and precision. My husband began to talk of this new religion and was led by Julius to attend the midnight meetings. He then procured a copy of the Gospel of John and of St. Paul's Epistle to the Romans. Gradually we became converts to the faith. It was soon known, for such were the frequent demands made by the Roman rites for sacrifices to the national idols, etc., that when these ceased to be conformed to, all who shared our hospitalities knew that we had become Christians. Every kind entreaty was made by friends to save us being denounced to the magistrate. Without loss of time, my husband freed Julius and sent him to Athens in care of a friend. We made all possible preparation for whatever might betide, hoping that if we were to suffer the ordeal of the Amphitheatre and the beasts that we might stand together.

"The pro-consul, a friend of my husband's, did not think I could endure this furnace of affliction alone. He had shared our hospitalities and had ever shown a warm friendship for us both. My first fearful trial was being torn from my husband and taken with my baby boy to prison. There were five of us led through the narrow streets on foot, followed by a



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rabble. A youth joined us, ambitious of sharing our fate. Indeed, such heroism was not infrequent in those days. (Leonidas, the father of Origen, was beheaded. Origen, then a boy, was anxious to share with his father the glory of martyrdom, but his mother hid away all his clothes and thus prevented him from leaving home.) When I had reached the prison and was seated on a stone block, surrounded by dirt, my baby was nursing and my venerable father came to visit me, in tears beseeching me to have pity on his grey hairs. He kissed my hands, praying for my boy, who must die if deserted by me. To pity my husband, and weeping he called on me, while on his knees, as the mistress of his fate! Oh, it was terribly sad. But I had the joy of knowing, that except my father, my husband and all I loved best, rejoiced that I was faithful.

"The days following were days of anguish, for I was a daughter, a wife and a young mother, accustomed to all the luxury of a most luxurious age. Yet I endured all the miseries of my prison without flinching. Then my child was taken from me. I was brought before the magistrate in open court, amid a crowd. Being of the wealthy class my martyrdom was to be to all classes a holiday!

"As I stood on the scaffold my father brought my infant and besought me to have pity on my son. I kissed my child, who was held up in his arms, but I would not come down. My father caught my dress and strove to pull me from the scaffold. The pro-consul ordered the guards to beat my father back; they did it and every blow upon his head fell upon my heart. In this hour of my intense agony Jesus was near me. I knew the holy influence! I knew that my martyrdom was a necessity for the success of the religion of God and of my Savior. It was mine not only to suffer, but in dying to uphold the fainting faith of those in like condemnation.

"The day following was the festival of the birth of the Emperor and it was to be made joyous by my martyrdom! The truth must be upheld! My companions were a young wife and mother like myself, and a nameless slave. This was to heighten the contrast and enhance the spectacle. With every indignity we were led from the prison to the Amphitheatre. This vast edifice was crowded with people. Many stood for hours, many more had been there all night, so eager were they to witness the spectacle. I was known for the gifts of rank and wealth, and not these alone, but for the fame of my beauty; and my female companion, young and charming, had become a mother since our imprisonment.

"When led into the center of the circle we stood awhile to satisfy the gaze of the people. Then we were seized by the gladiators and stripped naked. Our shrieks of shame and agony thrilled the breasts of the multitude and while we were being placed under nets preparatory to our exposure to wild beasts, their cries rose to such a pitch of fury that the gladiators withdrew the nets and threw us back our loose garments to cover us. This done, a cow, goaded to madness, was let into the arena and it attacked us, wounding and maiming, but not killing us. The audience, weary of this torture, demanded the termination of our lives.

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